527 east side of town. At the top of a smooth,
237 well-greased pole are placed cigarettes, hand-
[526] kerchiefs, etc. These are called the *panal* or "honeycomb" and form the reward of the first man to get up the greased pole. The honey gatherers also often hire musicians, but this is voluntary on their part.

527 The fiesta begins on Monday and ends on Saturday, but the main events take place on
● 543 Tuesday, Thursday, and Friday. On these days all the persons following different occupations assemble in the plaza, and there is a mock market. Each person exhibits the type of goods he has made or the occupation he follows. Shake makers split shakes on the plaza and the plank makers saw planks. In addition, miniature shakes and planks are made and offered for sale. The carpenters make miniature houses. The farmers (and possibly the restaurant keepers) set up tiny tables with miniature dishes and serve miniature portions. They offer tiny tortillas about 2 or 3 cm. in diameter and other things, including the dishes, in proportion. When people partake of the food they ask, "How much?" The reply is "One hundred pesos" or some fantastic sum. The purchaser, however, usually gives a piece of chewing gum, candy, or some other small object. The blanket weavers and belt weavers offer miniature blankets and belts for sale as well as tiny woven wrist bands. Agriculturists exhibit all the seeds they grow, and in processions scatter seeds over the crowd. The *arrieros* or muleteers exhibit the goods they carry, such as salt, rice, brown sugar, and other basic necessities. They also make atole in the plaza, with a man grinding the maize on a metate. The traveling merchants and storekeepers exhibit notions such as thread, chewing gum, and dry goods. The breadmakers make quantities of miniature breads about an inch
[436] and a half in diameter. These are used as money by everyone.

527 About 2 o'clock in the afternoon of Tuesday,
543 Thursday, and Friday, those exhibiting their wares carry them about the plaza, giving a
198 special high-pitched cry used on no other occasion. At first they say nothing, but then they use special Tarascan words, also employed on no other occasion. "Aríjeta," they shout, meaning "Come quickly everyone," followed by

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527 543 198 "Šéjeta (look at it)" and "Piájeta (buy it)." Mock trade is carried on, using the small pieces of bread as money. This procedure continues until about 7 o'clock in the evening.

527 541 Often a group of young men will ask permission of the municipal authorities to collect the "*pisos de plaza,*" that is, the tax on merchants for using the plaza (which is not collected by the *municipio* on this occasion). No one pays the young men in money, but instead in produce—miniature breads, miniature planks, a few bananas, etc. Other young men may secure permission to be the "bandits," *los asaltadores.* Both groups then arm themselves with wooden pistols and rifles. When the first group has collected the "tax," it is assaulted by the second and the two pretend to fight, "shooting" at one another until the bandits have taken away part of the things secured by the tax collectors.

527 796 The Mass for this fiesta is celebrated on Thursday. I could not find out definitely who pays for the Mass, most informants hazarding the guess that there is a *carguero* or *mayordomo* for this. On Monday, Wednesday, and Saturday there are no public functions. The musicians play in the houses of the different commissioners. There is no *castillo,* nor is there any bull riding.

FIESTA OF LA OCTAVA

527 443 The Octava occurs a week after Easter Saturday and is held on Saturday and Sunday only. It is primarily a commercial fair, resembling the fiesta of the patron saint on a smaller scale and without *castillo,* dancers, or bull riding. Five to eight commissioners are appointed for each *barrio* and they raise enough money to hire one band. The cost of the band is divided equally among the four *barrios.* No data were secured on the way in which Mass is paid.

527 541 The major feature of the fiesta is cock fighting. Usually a group interested in cock fighting hires a house near the center of town, puts up a ring and some benches, and conducts fairly organized matches. However, there are many other fights on street corners and in the patios of private houses. Bets are placed on the fights. Cocks are specially raised for fighting, but the Octava is the only time there are any